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BOOK REVIEWS.

IDEALISM AND THE MODERN AGE. By George Plimpton Adams. Yale University Press, New Haven, 1919. Pp. ix, 253.

Professor Adams vivifies the age-old problem of objective idealism, namely, the rationalization of the mystic sentiment that man participates in some intrinsically good and noble thing. New life is injected into the exposition by the attempt to place it upon the level of concrete human events, rather than confining it to problems of sin and evil. In brilliant fashion Professor Adams exposes some of the shortcomings of our present machine industry ideals, the escape from which appears to him to be the embracing of idealism, the philosophical framework of religion. In particular, the author contrasts the current attitude that man must create the structures amidst which he must live, an attitude which underlies the economic struggles of the modern age, and which compels man to consume practically his whole time in material pursuits, with the religious view according to which man feels his way into "significant structures" which he neither makes nor controls. He stands upon the ground that the difficulties of our age are traceable to our clinging to the wrong sort of idea system. In this connection he condemns the knowledge which leads to behavior and control, in order to make room for the knowledge of "possession and contemplation." His point is, that man must seek for "significant truths," eternal values, and naturally enough for an idealist he argues that science cannot attain them.

A critical reader may be at a loss to see how the argument of the book holds together. On the one hand, Mr. Adams seems to be advocating a means of escape from the difficulties of the modern age, an unmistakably concrete problem, while on the other, the argument seems to carry us out to a realm beyond the possibility of connection with the facts of the present age. This dichotomy in the argument comes about of course, because its foundation is the belief that true and significant knowledge means thorough penetration by the mind through mystic insight into an utterly objective "other."

Illustrative of the defects of transcendent philosophy is the discussion concerning autonomous values. For moral conduct

and genuine knowledge it is presumed there must be a basis in autonomous values; that is, absolute ideals of an objective sort which can be demonstrated but not developed. The burden of the demonstration of these autonomous values is the assertion that unless there were final and real things known to the mind without learning, there could not be knowledge at all nor moral conduct.

J. K. KANTOR.

THE PSYCHOLOGY OF NATIONALITY AND INTERNATIONALISM. By W. B. Pillsbury. New York: D. Appleton and Company, 1919. Pp. 314. Price \$2.50 net.

In this book the well known authority in the field of individual and experimental psychology presents an essay in the field of social psychology. It grew out of the observations of the author while observing in Greece the American Greeks who had come back home to fight in the Balkan wars. First hand observations are used to good effect in the chapter on The Process of Naturalization in which the steps are traced through which the immigrant passes on the way to citizenship. The general standpoint is stated by the author to be a compromise between MacDougall and Trotter with obligations to Graham Wallas, but the concepts and presuppositions are largely those of the individual psychology where the author is so well at home. The reviewer found the most interesting chapter the one on Hate as a Social Force in which the thesis of conflict and opposition is worked out with concrete and interesting examples. Jennings' paramecia which stayed together because they could not endure the alkali in the water outside, is taken as the type which we follow when hate of the enemy drives us together. Reference to Jennings has no citation and, indeed, there are many instances of similar omissions, apparently a sign of haste. The story of the negro who referred to the effect on the Germans of "us Angry-saxums" illustrates the thesis that nationality is a psychological and not a hereditary phenomenon.

The main interest for ethics is the last chapter which is devoted to a discussion of the League of Nations and to the question of the psychological arguments for war. Human nature is plastic and the instincts are modified by the ideals making it possible to substitute other objects for the instincts to act upon. "In